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BISHOP KEN'S

EXPOSITION OF THE

CREED

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EXPOSITION

OF THE

APOSTLES' CREED;

BY

BISHOP KEN.

From his

"Practice of Divine Love."

LONDON
JOHN MURRAY, ALBEMARLE STREET
1854

138. d. 294.

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DOMINUS ILLUMINATIO MEA

INTRODUCTION.

THE Apoſtles' Creed is the earlieſt Confeſſion of the Chriſtian Faith. Simple and ſhort, and adapted to the meaneſt capacity,—it is yet ſo complete as to convey to the hearts and conſciences of Believers a comprehenſive ſummary of the ſublime truths of the Goſpel. It has been handed down, in all languages, from generation to generation, and is commonly received all over the Chriſtian world, as the moſt authentic Declaration of our Belief in the Three Perſons of the Ever-bleſſed and Undivided Trinity,—God the Father, God the Son, and God the Holy Ghoſt.

We owe a debt of grateful thanks to Theologians, who, by their learned explanations and commentaries on this Creed, have clearly defined the nature and depth of its ſeveral Articles. Theſe will ever be a ſource of conſolation and ſtrength to earneſt inquirers, who ſeek to have "a reaſon of the hope that is in them with meekneſs and fear." They eſtabliſh the exact harmony of the Church of England with Holy Scripture,—the unchangeable baſis of our Faith, ratified by the univerſal conſent of the moſt ancient Councils and Fathers.

1 Pet. iii. 15.

Biſhop Ken, that he might "inform the underſtanding" of his people, and "raiſe their affections" to the love of God, turned the Apoſtles' Creed into

a continuous office of Prayer. He was himſelf in no perplexity as to the fulneſs of its meaning. The truths it unfolds inſpired him with peaceful and heavenly thoughts,—with longings to penetrate within the Vail, that he might realize a more vivid perception of the unſeen world. He ſeems throughout his Expoſition to have an irreſiſtible perſuaſion that ſinful man can find balm for a wounded conſcience at the foot of the Croſs alone. The aſpirations of his reverential heart ſought utterance in the worſhip of God ONLY.

To him the Articles of THIS CREED preſented "the form of ſound words," which Timothy had "heard from St. Paul, and was exhorted to hold faſt, "without wavering:"—that pure Faith, which the univerſal Church had received from the Apoſtles and their diſciples. But he rejected, as contrary to Scripture, the novel Articles of the Creed of *Pope Pius the Fourth*, firſt impoſed in 1564, by a human and erring will, on the conſciences of men, as neceſſary to ſalvation.

To ſay not a word of the extravagancies of Purgatory, and Indulgences, and Tranſubſtantiation, enforced under anathema in thoſe additional Articles, Ken could not endure that the worſhip of Saints ſhould come between God and His creatures, and thus derogate from the All-ſufficient,—or, as St. Paul expreſſes it, "the ONE MEDIATOR between God and men, the man Chriſt Jeſus." "O my God, O my Love," he exclaims, "I renounce, and deteſt, and bewail, as odious and offenſive to Thee, as directly oppoſite to Thy Love, and to Thy Glory, *all voluntary humility, and worſhipping of angels, or reliance on the creature.*"*

1 Tim. ii. 5.

* Practice of Divine Love, Edition 1686, p. 69.

We need no controverſy to prove that theſe are contrary to God's expreſs and often-repeated command. Take only the Papal worſhip of the bleſſed Virgin. We have but to aſk, What ſays Scripture? and, What ſays the Roman Church? and by way of anſwer, place the two ſide by ſide with each other.

Witneſs of Scripture.

Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou ſhalt not bow down thyſelf to them, nor ſerve them.[a]

Ye ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up any image of ſtone in your land, to bow down unto it.[b]

Take ye therefore good heed unto yourſelves . . . . Leſt ye corrupt yourſelves, and make you a

Witneſs of Rome.

8th Additional Article of the Creed of Pope Pius IV.

"I do likewiſe believe that the Saints, reigning together with Chriſt, are to be worſhipped, and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration."

9th Article.

"I do moſt firmly aſſert that the Images of Chriſt, of the Bleſſed Virgin, the Mother of God, and of other Saints, ought to be had and retained, and that due honour and veneration ought to be given to them."

[a] Exodus xx. 4, 5.

[b] Leviticus xxvi. 1.

	Witness of Scripture.	*Witness of Rome.*
[c] Deut. iv. 15, 16.	graven image, the similitude of any figure, the likeness of male or female.[c]	Titles by which the Blessed Virgin is addressed by Romish Canonized Saints, and in the authorized Books of Prayer;
[d] Psalm xcvii. 7.	Confounded be all they that serve graven images, that boast themselves of idols. . . .[d]	" Precious Pearl of the earth Glorious Queen of the world Ark of the Covenant Sweet Parent of Mercy Blessed Gate of Heaven Bright Palace of Light Tabernacle of the Holy Ghost
[e] Psalm cxv. 4, 8, 9.	Their idols are silver and gold, the work of men's hands. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: He is their help and their shield.[e]	Queen of Angels, and of Archangels, of Patriarchs, Prophets, Apostles, Martyrs, Confessors, Angelical Principalities, Powers, Dominations, Thrones, the Holy Cherubims, and the Fiery Seraphims, &c.
[f] Isa. ii. 8.	Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.[f]	Comfortress of the Afflicted Window of Heaven Gate of Paradise Heavenly Ladder Mother and Lady of the Universe Tabernacle of God
	I am the Lord: that is my name: and my glory will I not give to	

Witness of Scripture.	*Witness of Rome.*	
another, neither my praise to graven images.[g]	Star of the Sea Nursing Mother of God	[g] Isa. xlii. 8.
	Gate of the Great King Divine Lady Empress of Saints Refuge of Sinners Sacred Majesty Temple of the Trinity Saviour of the despairing Soul Fountain of Remission of Sins Light of Light	
They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. . . . Shall I fall down to the stock of a tree?[h]	Spouse of the Lord Heaven's Rainbow	[h] Isai. xliv. 9 and 19.
	Mother of the whole Trinity Indissoluble Temple Medicine of the Sick Remedy against Devils City of Refuge Pardon of Sinners Strength to the Weak in Heart Consolation of the Afflicted Appointed between Christ and His Church The Sceptre of true Wisdom and Doctrine Fountain of Love Mirror of Justice	
Thus saith the Lord of Hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the Queen of heaven, and to pour out drink offerings unto her: . . . . Therefore... my name shall no more be named, &c.[i]	Seat of Wisdom Queen of Mercy	[i] Jer. xliv. 25, 26.

Witneſs of Scripture.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make dumb idols?

Woe unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach! Behold, it is laid over with gold and ſilver, and there is no breath at all in the midſt of it.

But the Lord is in His holy temple: let all the earth keep ſilence before Him.[l]

[l] Hab. ii. 18—20.

. . . It is written, Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.[m]

[m] Mat. iv. 10.

And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

If ye ſhall aſk any thing

Witneſs of Rome.

Abode of Divine Grace
Mother of Grace
Mother of unlimited Power
Diſpenſer of ſpiritual Gifts—"

with innumerable others, aſcribing to her theſe higheſt attributes of omnipreſence, wiſdom, mercy, grace, unlimited power, etc. which belong to God only.

The following are a few of the prayers, hymns and leſſons from the public Offices in which ſhe is worſhipped;

"Hail, Star of the Sea, and nurſing mother of God, perpetual Virgin, and bleſſed Gate of heaven, looſe the bands of guilty ſinners, enlighten the eyes of the blind, drive from us all evils, aſk all good things for us. Show that thou art the mother of Chriſt, and let Him who was born of thee for us, and vouchſafed to be thy Son, receive our prayers through

Witness of Scripture.

in my name, I will do it.[n]

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.[o]

Neither is there salvation in any other: [*i. e.* than in Jesus Christ of Nazareth,] for there is none other name under heaven given among men, whereby we must be saved.[q]

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, Stand up; I myself also am a man.[r]

Witness of Rome.

thee. Make us humble and chaste, and free from the bonds of our sins. Give us purity of life, and grant us a safe passage in death that we beholding Jesus may for ever rejoice."*

"O pious Virgin, prove thyself to be our mother, able by thy bland prayers to turn the severe God."†

"O glorious Lady, who sittest among the stars on high, thou didst nurse thy Son who created thee with the milk of thy breasts. Thou restorest to us by the holy branch what unhappy Eve deprived us of; thou art the window of heaven that penitents may enter in. Thou art the Gate of the great King, and the bright Door of light. O redeemed nations, rejoice in the life

[n] John xiv. 13, 14.

[o] John xiv. 16.

[q] Acts iv. 12.

[r] Acts x. 25, 26.

* Breviarium Romanum Officium Beatæ Mariæ. In Sabbato.

† Breviarium Parisiense Officium Beatæ Mariæ. In festo Conceptionis, p. 402.

Witness of Scripture.

. . . Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God. . . .[s]

[s] Acts xiv. 15.

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.[t]

[t] Rom. i. 23, 25.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit Itself bear-

Witness of Rome.

given to you by the Virgin." *

" O blessed Mary, who can worthily offer to thee praise and thanksgiving, who by Thy singular assent hast succoured a lost world? What praises can the weakness of human nature pay to thee who hast found the way of recovery only by thy commerce? Receive therefore our thanksgiving, however unworthy, and unequal to thy merits; and when thou dost accept our vows, excuse our faulty prayers. O admit our supplications within the sanctuary of thy hearing, and return to us the antidote of reconciliation.†

" O immaculate, holy and chaste Mary: who art the bright effective gate of Heaven. O sweet

* Breviarium Monasticum, Ed. 1617. Hymn *O Gloriosa Domina.* Off. B. M. in Sabbato—lxxii.

† Ibid. Octa. Nat. B. M. p. 692.

Witness of Scripture.

eth witness with our spirit, that we are the children of God:

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

Who is he that condemneth?* It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.[u]

Wherefore, my dearly beloved, flee from idolatry.[x]

Witness of Rome.

and most dear Mother of Christ, receive the pious aspirations of our praises. Our devoted hearts and tongues implore that our souls and bodies may be holy. By thy sweet prayers obtain for us pardon for ever. O benign, O benign, O benign."*

"I beseech thee, Holy Lady Mary, most pious mother of God, daughter of the most exalted King, most glorious mother, mother of orphans, the solace of the desolate, the way of wanderers, the health of all that hope in thee, Virgin before thy birth, Virgin at thy birth, and Virgin after Thy birth: Fountain of pity, fountain of health and grace, fountain of consolation and indulgence, fountain of piety and joy, fountain of life and pardon:—— obtain for thy servant from thy Beloved Son, our Lord

[u] Rom. viii. 15, 16, 26, 27, 34.

[x] 1 Cor. x. 14.

* The Church of Rome pronounces Anathema, unless you worship the Virgin Mary.

§ Breviarium Rom. Officium Parvum. B. M. Prosa.

Witness of Scripture.

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.[y]

[y] 2 Cor. vi. 16, 17.

But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ.

For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

For through Him we both have access by One Spirit unto the Father.[z]

[z] Eph. ii. 13, 14. 18.

Witness of Rome.

Jesus Christ, all blessings, &c. and eternal life. Hear, and intercede for me, O most sweet Virgin, Mary, mother of God, and of mercy. *Amen.**

"O holy and for ever blessed, singular and incomparable Virgin mother of God, Mary, most acceptable Temple of God, Tabernacle of the Holy Spirit, Gate of the heavenly kingdom, by whom, after God, the whole world exists, incline, O mother of pity, thy holy ear to my unworthy prayers, and be in all things a holy and propitious help to me most miserable sinner."†

"O Mary, mother of God, and gracious Virgin, the true Comfortress of all the afflicted who call upon thee, &c., be thou the Comfortress of my soul, and by thy and God's Only Begotten

* Officium B. V. Mariæ. Nuper reformatum, et Pii V. Pont. Max. jussu edit. Parisiis 1609, p. 211.

† Ibid. p. 214.

Witness of Scripture.

.. Christ Jesus our Lord: In whom we have boldness, and access with confidence by the faith of Him.[a]

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.[b]

This is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is One God, and One Mediator between God and men, the Man Christ Jesus;

Who gave Himself a ransom for all, to be testified in due time.[c]

Witness of Rome.

Son, in the day of resurrection, when I shall rise again with my soul and body, and shall give account of all my deeds, vouchsafe to help me, that by thee, O pious mother and Virgin, I may escape the sentence of eternal condemnation, and with all the elect of God happily attain everlasting joy. *Amen.*" *

"Praise and glory be given to Thee, O Holy Trinity, who hast called us to this celebration. And praise be also unto thee, O holy mother of God, for thou art the precious Pearl of the world. By thee the Holy Trinity is sanctified, and the precious Cross celebrated, and adored throughout the world; by thee Heaven doth exult, the angels, and archangels rejoice, devils are put to flight, and man is called back to heaven."†

[a] Eph. iii. 11, 12.

[b] Colos. ii. 18.

[c] 1 Tim. ii. 3, 4, 5, 6.

* Ibid. p. 218.

† Missa de Nomine B. V. M. Nativ. Oct. Lectiones 4 & 5. Quoted by Hickes in his Speculum Virginis.

Witness of Scripture.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.[d]

[d] Heb. vii. 25.

. . . If any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.[e]

[e] 1 John ii. 1, 2.

And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us:

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Little children, keep yourselves from idols.[f]

[f] 1 John v 14, 15, 21

Witness of Rome.

"Mary is most aptly compared to a Star; because as a star without corruption sends forth its own rays, thus the Virgin without any taint of herself brings forth her Son. As the ray does not detract from the brightness of the star, so neither does the Son diminish the Virgin's purity. She is therefore that noble star sprung from Jacob, whose brightness illumines the whole world, whose splendour shines on those above, and penetrates to those below; illumines also the earth, and warms the soul more than the body, cherishes all virtues, and drives away sin." *

"The wished for day of the Blessed, and ever to be revered, Virgin Mary is come: therefore let our earth rejoice with the highest joy, being illumined by the birth-day of such a Virgin. For

* Brev. Rom. Oct. Nativ. B. Mariæ. Lectio 4.

Witness of Scripture.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy.[g]

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.[h]

Witness of Rome.

this is the flower of the field, from whence the precious Lily of the Valley is sprung, by whose parturition our original nature is changed, and sin abolished. The birthday of the glorious Virgin Mary of the seed of Abraham, born of the tribe of Judah, from the noble stem of David, whose illustrious life glorifies all Churches."*

"Thou art the precious Pearl of the world: thou the inextinguishable lamp, the crown of virginity, the sceptre of the orthodox faith, the indissoluble Temple, containing Him, who can no where be contained; mother and Virgin; thou blessed among women, the mother of Him who cometh blessed in the name of the Lord. By Thee the Trinity is sanctified, by thee the pre-

[g] Rev. xix. 10.

[h] Rev. xxii. 8, 9.

* Breviarium Benedicti, &c. In Nativ. B. Mariæ. Ad. Vesperas. Lectio 5, p. 689.

Witness of Rome.

cious Cross is celebrated and adored throughout the world."*

These are but a specimen of Papal prayers out of an indefinite number, to be found in the authorized Offices. A Roman writer says, and saystruly, "the power of language has been exhausted in celebrating this illustrious Virgin." Even the rhapsodies of St. Bernard, of St. Bonaventure, of St. Liguori, and other canonized saints, have received the solemn sanction of Rome and her Popes. Many of St. Bernard's are among the Lessons of the Breviaries, appointed to be read on her great festivals. If any desire to investigate further, they need only look into many such works as the "Glories of Mary," the "Fifteen Mysteries of the Rosary," the "Contemplations on the Life and Glory of Mary," "Bonaventure's Crown of Mary," his "Mirror of the Virgin," his Paraphrases of the Psalter, and Creed of St. Athanasius;—he thus paraphrases the "Te Deum:"

"We praise thee mother of God: we acknowledge thee to be the Virgin Mary.
All the earth doth worship thee: the spouse of the Eternal Father.
To thee all angels and archangels do service: all thrones and principalities.
To thee all the powers and the virtues of heaven: and the high authorities of the universe bow.
Before thee the choirs of the cherubim and seraphim cry aloud.

* Ibid. In sec. Noct. Lectio 6, p. 700.

Thee the angelic hoſt inceſſantly proclaim,
Holy, holy, holy Mary, mother of God, and virgin.
Heaven and earth are full of the majeſty and glory of the fruit of thy womb.
The glorious company of the apoſtles praiſe thee: the mother of their Creator.
The pure aſſembly of bleſſed martyrs glorify thee: the mother of Chriſt.
The noble army of martyrs call thee: the temple of the Trinity.
The lovely choir of holy virgins call thee: the example of virginity, and humility.
The whole court of Heaven honours thee as Queen.
The church throughout the univerſe calls upon thee:
Mother of divine Majeſty:
Very, and worſhipful mother: holy and pious ſweetneſs of the King of heaven.
Thou art the Queen of angels, thou the gate of Paradiſe.
Thou art the ladder of the kingdom of heaven, and of glory.
Thou art the bed, and the ark of piety and grace.
Thou art the channel of mercy, the ſpouſe, and mother of the Eternal King.
Thou art the temple and ſanctuary of the Holy Spirit, the receptacle of the whole moſt bleſſed Trinity.
To thee be praiſe and dominion, honour and glory for ever and ever. *Amen.* *

In his Paraphraſe of the Book of Pſalms, where throughout "Lady" is ſubſtituted for "Lord," we have as follows:—116th Pſalm,

"Praiſe our Lady all ye nations; glorify her all ye people,

* Sancti Bonaventuræ, Op. tom. vi. p. 480.

For her grace is aſſured to us; and her mercy and truth are everlaſting.
Whoſoever worthily worſhips her ſhall be juſtified; but he that neglects her ſhall die in his ſins.
The lips of angels ſhall celebrate her wiſdom; and all the inhabitants of Paradiſe ſhall ſing her praiſe.
Thoſe who approach her with a willing mind ſhall not be taken by the deſtroying angel." *

The 93rd Pſalm opens thus;

"God is the God of vengeance; but thou, O mother of mercy, art inclined to pity." †

St. Bernard ſays, "When ſhe aſcended up on high, ſhe alſo gave good gifts unto men, ſeeing ſhe neither wanted power nor will. She opens the haven of mercy to all, that every one may receive from her fulneſs; the captive, freedom; the ſick, their cure; the ſorrowful, conſolation; the ſinner, pardon; the righteous, grace; the angels, joy, and *finally, the whole Trinity, glory*." ‡ "As the ſun riſes on the juſt and on the unjuſt, thus Mary ſhows mercy and pity to all. As the moon is under her feet, ſo it is a ſin to doubt that ſhe is above all the hoſts of angels, and above the cherubim and ſeraphim. Mary is appointed between Chriſt and the Church." §

Quirinus de Salazar, affirms that,

"The Virgin Mary, by offering up Chriſt to God the Father, was worthy to have (after a certain

* Sancti Bonaventuræ, Op. tom. vi. p. 487, Pſalterium Beat. M. V.
† Ibid. p. 485.
‡ St. Bernardi Opera, vol. ii. p. 2155. Paris, 1839.
§ Ibid. p. 2158.

manner) that the whole salvation and redemption of mankind should be ascribed to her; and this was common to Christ, and the Blessed Virgin, His mother, that she did offer and give the price of our redemption, truly and properly, and that she is deservedly called the Redeemer, the Repairer, the Mediator, the Author and cause of our salvation." *

O poor exchange! — adoration of a woman, (blessed though she be) in place of the glorious "Emmanuel, which is, God with us!" the creature for the Creator! Unsatisfying service!—that would carry up by deputy the aspirations of the soul to the Eternal Saviour, who hath declared, "Lo, I am with you alway, even unto the end of the world.[a] Feeble embassage! that would thrust itself between our longing desires, and the Presence-chamber of the King of kings, before Whom we are permitted, and invited, to plead His Own rich promises, and the Mediation of His crucified Son,—"the Way, the Truth, and the Life!"[b] Strange substitute! the traditions of men for the revealed Word! to commit our cause to a human mediatrix, when we have direct access to the Divine Paraclete, "Who helpeth our infirmities and maketh intercessions for us with groanings which cannot be uttered!"[c]

[a] Mat. xxviii. 20.

[b] John xiv. 6.

[c] Rom. viii. 26.

Well might Bishop Ken cry out,

"O my God, O my Love, I know the true love of Thee is incommunicable to any but Thee; and therefore I renounce, and detest, and bewail as odious and offensive to Thee, as directly opposite to Thy Love, and to Thy Glory;

"All making of idols, or false gods, or of GRAVEN

* Quoted by Jeremy Taylor. Dissuasive from Popery, p. 114.

IMAGES, with intent of WORSHIPPING AND BOWING DOWN before them.

"All representations or picturing of Thee, O my God, by visible likenesses of things in heaven or in earth.

"All corporeal shapes, which are infinitely unsuitable to Thy invisible Nature, and derogatory from Thy adorableness.

"All idolatry and religious invocation of creatures.

"Thou, O my God, O my Love, art a jealous God, jealous of Thy Own honour, and of the chastenes of my love: O let me never run after other loves, or commit spiritual adultery against Thee to provoke Thee to anger." *

Seeing this perversion of God's Word, which is in fact another Gospel, we may well sigh with regret and tenderness for those, whose stedfastness is in peril. It were good for them to reflect, how heavy a burthen of responsibility would rest upon them in a departure from such a Church as the Anglican—the Church of their Baptism. To abide where God has appointed them, is a greater proof of childlike obedience, than to seek the hazard of so fearful a change. What,—if in a self-sought venture they should be wrong? what,—if forsaking their present safety, and deciding for themselves the limits of truth, they find at last that they have fallen into grievous errors? It is no generous faith, constancy, or love to magnify the deficiencies of their own Church;—to say, "there is no hope: but we will walk after our own devices, and we will every one do the imagination of his heart."[b]

[b] Jer. xviii. 12.

* Ken's Practice of Divine Love. Ed. 1686, p. 71.

They who incline to the ritual of Rome, as more imaginative and exciting, who crave after more thrilling emotions and ſervices,—have they ſo wearied their Heavenly Father ſeven times a day in private prayer? ſo exhauſted the fountains of grace in their cloſet, that they muſt needs "hew out for themſelves freſh ciſterns?" Alas! if they ſhould find them to be "broken ciſterns, that can hold no water!"* Have they become ſo much too holy in their lives, that they may bluſh to be called after their Mother's name? Are they ſo "clothed with garments of ſalvation, and covered with robes of righteouſneſs," that her nakedneſs is a ſhame to them? If not, they will find that in changing their Church, they do not change the inner man.* And then, what anſwer in the day of account ſhall they make to the awful queſtion, "*Who told thee*" ſhe was naked, "that thou haſt reproached, and magnified thyſelf againſt her?" The plea of "Conſcience" will then be of little avail. It is a dangerous miſtake to dignify with this name the promptings of a man's own judgment or prejudice, or ſympathies,—his wiſhes, fears, hopes, or viſions of unreality, as if they were the ſure dictates of the Holy Spirit.

Papal writers deny that theſe addreſſes to the Virgin derogate from the Glory, due only to God, becauſe they are not made to her *as* God. They ſay, the worſhip of ſaints is only that of *Dulia*, not *Latria*, which laſt they reſerve for the Deity alone. Midway between theſe two they have a degree of

* "Why gaddeſt thou about ſo much to change thy way? Thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria."—Jer. ii. 36.

"As a bird that wandereth from her neſt, ſo is a man that wandereth from his place."—Prov. xxvii. 8.

adoration, called *Hyperdulia*,* "to which the moſt glorious Virgin is eſpecially entitled, as the moſt excellent of creatures."

It can be plainly ſhown that theſe diſtinctions, when brought to the teſt of Scripture, are unreal. They are merely dogmatic, and verbal differences, to ſilence conſcientious ſcruples. And even if they were true in theory, they would be fallacious in practice. The learned might underſtand them: but the great maſs of the people, the poor and unlearned, who ſhould "have the Goſpel preached to them" in all its ſimplicity, cannot thus diſtinguiſh; they cannot weigh their aſpirations in the nicely adjuſted ſcales of a graduated worſhip. The millions of devotees, who make their pilgrimages to bow down before the miraculous images of the Virgin at Halle, Einſeidlin, Rimini, Loretto, &c. are taught to *aſcribe to her the attributes* of the Deity, to expect miraculous cures at her ſhrines, and divine influences of grace, imparted by her in anſwer to their prayers. Call them, therefore, Latria, Hyper-dulia, or Dulia, as they may, it is worſhip ſtill;—it is that ſervice of the heart and ſpirit, of which God has declared His jealouſy, when paid to another,—againſt which He denounces judgment.

But there is no ſuch diſtinction to be found in Scripture between *Latria* and *Dulia*. The literal meaning of both is religious ſervice. Turn to the Septuagint Verſion of the Old Teſtament, and you have nearly two hundred paſſages in which λατρεύω (to ſerve) and δουλεύω (to ſerve) are uſed indiſcriminately. They are convertible terms. When applied to God, or to idols, they mean religious ſervice or worſhip: they are one and the ſame with προσκυνέω,

* Bonaventuræ Sententiarum Lib. iii. Diſt. 9.

or bowing down, or bending the knee, to God, or to idols. And whenever this last word προσκυνέω, and λατρεύω, are used together, προσκυνέω expresses "to worship," and λατρεύω "to serve:" from which, *if* any distinction could be inferred, it would be, that *Latria* means the lower service, and *Proskunésis* the higher.*

Again, in the New Testament, we find all these expressions equally identified one with the other: they mean one and the same thing, λατρεύω to serve, or worship, δουλεύω, to serve or worship, and προσκυνέω, to bow down to, or worship. Of this last word, and its derivatives, there are not less than one hundred and fifty passages in the Bible, where it signifies the worship of God, or of idols, &c. And yet Roman writers tell us, when they bow down to the Virgin and her images,—as in the High Festivals of her alleged immaculate Conception, her Visitation, Nativity, pretended Assumption into Heaven, and their several octaves,—they do not worship her in the forbidden sense. But *common* sense, the ancient Fathers, and above all the Holy Scriptures, cannot be so set at nought. They clearly point out what prostrations, and prayers, and solemn service, and worship, mean: when these are offered up by Romanists in all countries, and at all times, to Mary, she is palpably glorified in her universal presence, grace, power, and other attributes and perfections, which belong to God only.

It is distinctly idolatrous worship,—forbidden in His Holy Word, unknown to the Apostles, unheard of, and unthought of in the earliest ages after them,—but gradually introduced by the Roman Pontiffs. It has caused violent heats and controversies among

* Deut. viii. 19; xvii. 3; xxix. 26. Judges ii. 19. 2 Kings xxi. 21. Mat. iv. 10, &c. &c.

Romaniſts themſelves, till at length it is enforced on the belief of the Chriſtian world under anathema,—at the peril, that is to ſay, of damnation before God, the whole ſcheme being a violation of His Own holy Law.

If it were to be fully characterized, it could only be in terms that might be conſidered offenſive: and truth, not reproach, is the one object in view. But, without reference to their other inconſiſtencies, unſcrupulous changes, and denials of their previous theology, this at leaſt may be ſaid,—if there ever was among fallible men ſuch an exiſtence as an infallible Church, Romaniſts by this one doctrine of the worſhip of the Bleſſed Virgin have diſproved their claim to Infallibility.

It would be a wonderful chain of events that ſhould ever again bind down the world in a mediæval darkneſs. Then, but not till then, the good ſenſe, deciſion, and reſolved character of Engliſhmen, may once more ſubmit to the intolerable yoke of the Papal dominion. Some few among our learned men have indeed gone out from us, and bowed their necks to the thraldom. The ſpectacle was the more ſtrange, as they had a ſhort time before laborioufly, and unanſwerably proved the doctrines of the Anglican Church to be Catholic, and declared that if any of her members ſhould depart from her pure and primitive faith, they would be guilty of Apoſtacy! Their fall bears humiliating teſtimony to the weakneſs of human intellect, which would vainly endeavour to ſound the unfathomable depths of Divine myſteries by its own ſhort reach. If *they* have been brought into error by the "fine and over-ſubtle" diſtinctions of Roman controverſialiſts, no wonder that amiable women, and men of feeble reſolution

ſhould have followed after them. There was a power and a charm in their writings which we delighted to honour, ſo long as they upheld the truth. But in weak minds admiration degenerated into a morbid ſentimentality,—a kind of hero-worſhip. It was but the faſhion of a day, which is paſſing off. It was too un-Engliſh to laſt.

True—the Church of England labours under ſevere trials. She may have yet more to ſuſtain. Many ſorrowful complaints ſhe utters againſt her own members. They who were entruſted with the power of the Crown, have exerciſed it in the name of the Crown, for the avowed purpoſe of ſtrengthening their own ſhort-lived political influence,—not conſidering the Glory of God to be the paramount object. She has been compelled to receive the judgment of the civil Courts on a queſtion of eſſential doctrine, which might not be decided without the authority of the Church. But ſhe has not forfeited her Divine gifts, becauſe for a while they are wreſted from her. She bears a ſacred life, againſt which princes and rulers may ſtrive,—but they ſtrive in vain: for ſhe is founded on a Rock, and that Rock is Chriſt. Moreover ſhe lives in the hearts of the people, and they who would un-church England muſt firſt de-nationalize Engliſhmen. She may ſay with Micah, "Rejoice not againſt me, O mine enemy; when I fall I ſhall riſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. He will bring me forth to the light, and I ſhall behold His Righteouſneſs."[a]

In the Great Rebellion the ancient fabric of the Church was overthrown, the Primate was beheaded, the Biſhops were thruſt out and impriſoned, and ſeveral thouſand clergy deprived. The Book of Common Prayer, the Ten Commandments, and the Creed

[a] Micah vii. 8, 9.

were declared to be annulled: fine and impriſonment were inflicted on all who ſhould uſe them. In the time of William III. Archbiſhop Sancroft, Ken, and other Biſhops, were deprived, and ſchiſmatical ſucceſſors appointed by lay authority to fill their Sees. But did any of thoſe holy men conſider their perſecution a valid reaſon for deſerting their Baptiſmal Faith? far otherwiſe. Their generous truſt, and reſignation to the Divine will, bound them by a fonder attachment to the Church, becauſe ſhe was wounded in their perſons. They recognized her hallowed Apoſtolic miniſtry amidſt all her diviſions. They revered her all the more, as the wrongs with which ſhe was afflicted brought her nearer to the ſufferings, and to the love, of their Divine Maſter. Never for a moment did they think that a refuge was to be found in any other communion,—and leaſt of all in one which would thruſt upon them a new worſhip, contrary to the revelation of God's will.

"The apoſtolical portion of the Church, whether patronized by the Court, or wandering in exile, or caſt out of their native communion by political events, evinced one and the ſame feeling of hoſtility againſt Rome. Its hiſtory at the æra of the Revolution is eſpecially remarkable. Ken, Collier, and the reſt, had every adventitious motive which reſentment or intereſt could ſupply, for joining the Romaniſts; nor can any reaſon be given why they did not move on the one ſide, as Puritans and Latitudinarians had moved on the other, except that their Creed had in it an independence and diſtinctneſs, which was wanting in the religious views of their opponents. If nothing more has accrued to us from the treatment which theſe excellent men endured, *this at leaſt has providentially reſulted, that we are thereby furniſhed*

with irrefragable teſtimony to the eſſential difference between the Roman and Anglican ſyſtems." *

God be praiſed;—once more the Church of England begins to put forth the elements of her ſtrength in the revival of Catholic principles, and of the real doctrine of the Sacraments,—in a cloſer adherence to the Ritual, a more regular obſervance of the appointed Feſtivals and Faſts, the reſtoration of daily ſervice, the proper adorning of the churches,—now becoming worthy monuments of our love to God, who is the Giver of our wealth.

Let us not fear that theſe tokens of a Divine Preſence have a tendency to Rome. They are the efficacious means of reſiſtance to her encroachments. They invigorate the inſtinct of reverence for Religion, implanted in the heart of man. They are its indiſpenſable accompaniments. If the maſſes of the people are to be knit together in a bond of Church fellowſhip, and made heavenly minded, ſomething more real than the ſlack indifference of the paſt age muſt be offered to their affections. Already the increaſed holineſs, and energetic zeal of the clergy, and a more ſpiritual temper among the higher laity, exerciſe a powerful influence in all ranks. The ſpread of religious education gives promiſe that the poorer claſſes alſo will more and more realize in her boſom the ſweet refreſhment of the Goſpel, and its power to eaſe the hardneſs of their lot. We ſhall at leaſt all concur with Biſhop Ken in this: "I earneſtly exhort you to a uniform zeal for the Reformation; that as, bleſſed be God, you are happily reformed in your faith, and in your worſhip, you

* Newman's Lectures on the Prophetical Office of the Church.—P. 24.

would become wholly reformed in your lives. *From ſuch a Reformation as this we may confidently hope for a bleſſing.*"

I have detained the Reader too long from the ſpiritual enjoyment of the work before him. But it ſeemed neceſſary to point out the novelties, which Rome has preſumed to add to the Apoſtles' Creed, contrary to the authority of Scripture, and of the primitive Church. This is not ſo much a ſubject for declamation, as for calm reaſon. The more fearful the errors, the greater need there is of earneſt prayer, that ourſelves, and thoſe whom we love, may be kept in the right path. But ſimple Truth muſt be ſpoken, when the Glory of God is compromiſed.

We are aſked to accept another Mediator than Jeſus our Lord. In His eternal counſels of Wiſdom and Love He took on Himſelf this Office. In this character He invites all who are weary, and heavy laden with their ſins, to come to Him, and He will give them reſt. If in this He were not Himſelf all-ſufficient, and willing, without the intervention of any creature,—then would His promiſe fail, and our hope be vain. For all creatures partake of the nature of Adam, and ſtand in need, themſelves, of Chriſt's atonement. This gives to all their claim of ſalvation through the Divinity of His merits. In this He deſires to be glorified;—and He ſays, "I will not give My glory to another."[a] St. Paul ſays, "Other foundation can no man lay, than that is laid, which is Jeſus Chriſt."[b] If any men, or angels from heaven, preach any other Goſpel than this, and would have us bow down to, or worſhip any other than God,—there is one anſwer;—not our's,—but His own moſt bleſſed word; "In vain do ye worſhip, teaching for doctrines the commandments of men."[c]—"Full

[a] Iſa. xlviii. 11.

[b] 1 Cor. iii. 11.

[c] Mark vii. 7.

well ye reject the commandment of God, that ye may keep your own tradition."[d]

[d] Mark vii. 9.

And now we may go to prayers with good Biſhop Ken. His "PRACTICE OF DIVINE LOVE," of which this book forms a part, is an "EXPOSITION OF THE CHURCH CATECHISM." It is a work of ſuch ineſtimable value that it ought to be the companion of every Chriſtian. Whilſt it clearly explains the primitive doctrines of the "Holy, and Catholic, and Apoſtolic Church of England,"* it breathes in every page the devotional ſpirit, for which he was ſo remarkable. The Love of God ſeems to have been the governing motive of all his actions. It was, indeed, the eſſential inſtinct of his mind, which prompted him, through all the changes of an eventful life, above every other object to ſeek the promotion of God's Glory. In the Preface he earneſtly exhorts "All Fathers and Mothers, Maſters and Dames, to cauſe their Children and Servants, and Prentices, to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed to be learned.

How ſeaſonable and neceſſary this Injunction is, in theſe days, our woful experience does ſufficiently convince us, when we reflect on the groſs Ignorance and Irreligion of perſons in thoſe places, where Catechizing is neglected; which all ſober Chriſtians do ſadly deplore.

"Since then the Providence of God, who is wont to glorify His ſtrength in the weakneſs of the Inſtruments He uſes, has caught me up from among the meaneſt Herdmen,[e] into the Paſtoral Throne, and has been pleaſed to commit you to my care; The

[e] Amos i. 1.

* Practice of Divine Love. Ed. 1686, p. 48.

Love I ought to pay to the chief Shepherd, obliges me *to feed all His Lambs and His Sheep*[f] that belong to my flock, and according to my poor abilities, to teach them the Knowledge, and the Love of God, and how they may make them both their daily ſtudy and practice.

[f] John xxi. 15, 16.

"One thing only I moſt earneſtly beg of you all, whether old or young, that ye would help me to ſave your own Souls; that ye would learn, and ſeriouſly conſider, again and again, the terms on which your Salvation is to be had.

"As for you who have Families, I beſeech you to inſtil into your Children and Servants their Duty, both by your Teaching, and your Example. In good earneſt, it is leſs cruel and unnatural to deny them bread for their mortal Bodies, than ſaving Knowledge for their immortal Souls.

"I paſſionately exhort and beſeech you all, of either Sex, never to ceaſe your conſcientious zeal, for their inſtruction, till you bring them to Confirmation; To renew their Baptiſmal vow; to make open profeſſion of their Chriſtianity; To diſcharge their Godfathers and Godmothers; to receive the ſolemn Benediction of the Biſhop; to ſhare in the public Interceſſions of the Church, and partake of all the Graces of God's Holy Spirit, implored on their behalf; that God who *has begun a good work in them may perfect it till the day of Chriſt*,[g] and that I myſelf at that dreadful day, may render *an account of you with Joy*.[h]

[g] Phil. i. 6.

[h] Heb. ix. 17.

"How much the Catechiſm of our Church may conduce to ſo deſirable an end, you will in ſome meaſure judge by the following Explication, as imperfect as it is, and which, by God's gracious aſſiſtance, I have ſo contrived, that at one and the ſame time, it may both inform your underſtanding, and

raiſe your affections; and that it might the better ſuit with every one's leiſure and infirmities, it is penned in ſhort Forms of Devotions, to be uſed in whole, or in part; in ſeparate Collects or Ejaculations, or occaſionally, as your Spiritual neceſſities ſhall require.

"*God of His infinite mercy bleſs the whole, to His own Glory, and to your Edification, through Jeſus the Beloved.* Amen. Amen."

I. L. A.

St. John Baptiſt,
1852.

EXPOSITION

OF THE

APOSTLES' CREED,

BY

BISHOP KEN.

From his

" Practice of Divine Love."

" *This Office may be uſed in times of devout Retirement, or on the Lord's Day, or in Affliction or Sickneſs, but eſpecially before the Holy Euchariſt.*"—p. 16, Ed. 1686.

Articles of Belief.

I.

I BELIEVE in God the Father Almighty, maker of Heaven and Earth.

II. And in Jesus Christ His only Son our Lord.

III. Who was Conceived by the Holy Ghost,

Born of the Virgin Mary.

IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell.

V. The third day He rose again from the Dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholic Church, the Communion of Saints.

X. The Forgiveness of Sins.

XI. The resurrection of the body.

XII. And the life everlasting. Amen.

THE

APOSTLES' CREED

BY

BISHOP KEN.

I Believe.

MY Lord and my God, with a full, free and firm aſſent, I believe all the articles of my Creed, becauſe Thou haſt revealed them; I know Thou art Infallible Truth, and canſt not,[a] Thou art Infinite Love,[b] and wilt not deceive me: Glory be to Thee.

Faith working by love.

With all my heart, O my God, do I love and praiſe Thee, who art ſo infinitely

[a] Deut. xxxii. 4. Heb. vi. 18.

[b] Pſal. xxv. 8.

[a] He is the Rock, His work is perfect; for all His ways are judgment: a God of truth, and without iniquity, juſt and right is He.

[b] Good and upright is the Lord: therefore will He teach ſinners in the way.

Amiable in Thyself, and so full of Love to us, that all I can know, or believe of Thee, excites me to love Thee.

Lord, daily increase my Faith; make it active and fruitful,[c] that I may believe and love Thee as entirely as becomes one entirely devoted to Thee.

[c] James ii. 20.

In God.

Its objects. The Unity of God.

I BELIEVE, O my God, that Thou art *One*,[d] and that *there is no other God besides Thee;* Thou art that One Infinite and Independent Being, that One Only True God, whom all men, and all angels are to adore: All Glory be to Thee.

[d] Deut. iv. 35. Isaiah xliv. 6; xlv. 5, 6.

[c] But wilt thou know, O vain man, that faith without works is dead?

[d] Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside Him.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no god.

I am the Lord, and there is none else, there is no god beside Me: I girded thee, though thou hast not known Me: That they may know from the rising of the sun, and from the west, that there is none beside Me: I am the Lord, and there is none else.

O Lord God, help me to love and to praise Thee with God-like affections, and a suitable devotion.

I believe, O my God, that in the Unity of Thy Godhead, there is a Trinity of Persons,[e] I believe in Thee, O Father, Son, and Holy Ghost, in whose Name I was baptized, to whose service I am religiously devoted: All Glory be to Thee.

The Trinity in Unity.

[e] Mat. iii. 17; xxviii. 19. John i. 5.

I believe, I admire, I love, I praise, I adore Thee, O most Blessed and Glorious Trinity, God the Father, God the Son, and God the Holy Ghost, for being the joint Authors of our Salvation: All Glory be to Thee.

O Sacred and Dreadful, and Mysterious Trinity, though I cannot conceive Thee, yet let me daily experiment Thy Goodness; *Let Thy Grace, O Lord Jesus; let Thy Love, O God the Father;*[f] *let Thy*

[f] 2 Cor. xiii. 14.

[e] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

[f] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy

Communications, O Holy Spirit, be ever with me.

The Father.

The first Person of the Trinity. His distinctive Property, Father.

I BELIEVE, and love, and praise Thee, O my God, the first Person in the most Adorable Trinity; the Fountain of the Godhead; the Eternal Father of Thy Co-eternal Son,[g] Jesus my Saviour.

Glory be to Thee, O God the Father, *for so loving the world,*[h] *as to give Thy Only Begotten Son to redeem us.*

Glory be to Thee, O Heavenly Father, for first loving us, and giving the dearest thing Thou hadst for us; O help me to love again, and to think nothing too dear for Thee.

[g] John i. 18; v. 18.

[h] John iii. 16.

Ghost, be with you all. Amen.

[g] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

[h] For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Almighty.

I BELIEVE, O my God, that Thou art a Spirit[i] most Pure, and Holy,[k] and Infinite in all perfections,[l] in Power,[m] and Knowledge,[n] and Goodness;[o] that Thou art Eternal,[p] Immutable,[q] and Om-

His Attributes.

[i] John iv. 23, 24.
[k] 1 Pet. i. 16.
[l] Ps. cxlv. 3.
[m] Ps. cxv. 3.
[n] Isai. xl. 28.
[o] Mat. xix. 17.
[p] Psalm xc. 2.
[q] James i. 17.

[i] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

God is a spirit: and they that worship Him, must worship Him in spirit and in truth.

[k] Because it is written, Be ye holy; for I am holy.

[l] Great is the Lord, and greatly to be praised; and His greatness is unsearchable.

[m] But our God is in the heavens: He hath done whatsoever He hath pleased.

[n] Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.

[o] And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

[p] Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

[q] Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

nipresent;[r] all Love, all Glory be to Thee.

I believe, O Lord, that Thou art most Wise[s] and Just,[t] most Happy[u] and Glorious,[v] and All-sufficient,[w] most Gracious and Merciful, and Tender, and Benign, and Liberal, and Beneficent;[x] all Love, all Glory be to Thee.

[r] Ps. cxxxix. 1, &c.

[s] Ps. cxlvii. 5.
[t] Rom. ii. 6.
[u] Ps. xvi. 11.
[v] 1 Tim. vi. 16.
[w] 2 Cor. xii. 9.
[x] Titus iii. 4. Eph. ii. 4. Psalm li. 1.

[r] O Lord, Thou hast searched me, and known me, &c.

[s] Great is our Lord, and of great power: His understanding is infinite.

[t] Who will render to every man according to his deeds.

[u] Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

[v] Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

[w] And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

[x] But after that the kindness and love of God our Saviour toward man appeared.

But God, who is rich in mercy, for His great love wherewith He loved us.

Have mercy upon me, O God, according to Thy lovingkindness, according unto the multitude of Thy tender mercies blot out my transgressions.

I believe Thy Divine Nature, O my God, to be in all respects Amiable, to be Amiableness itself, to be *Love*[y] itself; and therefore I love, I admire, I praise, and I adore Thee.

Thou, Lord, art my Hope, my Trust, my Life, my Joy, my Glory, my God, my All, my Love.

y Cant. v. 16. 1 John iv. 8, 16.

Maker of Heaven and Earth.

His Works.

I BELIEVE, that Thou, O Father Almighty, didst create heaven and earth, the whole world, and all things in it, visible and invisible, out of nothing, and by Thy Word only:[z] All Glory be to Thee.

z Gen. i. 1. Heb. xi. 3. Ps. xxxiii. 6.

y His mouth is most sweet, yea, He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

He that loveth not, knoweth not God; for God is love.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

z In the beginning God created the heaven and the earth.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not

I believe, O Thou Great Creator, that Thy Divine Love made Thee communicate being to Thy creatures; that Thou loveſt all things, and hateſt nothing Thou haſt made: Glory be to Thee.

I believe, O God, that Thou art the ſole Lord, and Proprietor of all things Thou haſt made;[a] that all things do neceſſarily depend on Thee; that it is in Thee only *we live,*[b] *and move, and have our being:* All Love, all Glory be to Thee.

I believe, O Thou Communicative Goodneſs, that Thou doſt preſerve, and ſuſtain, and protect, and bleſs all things Thou haſt made, ſuitably to the natures

[a] Deut. x. 14. Pſ. lxxxix. 11.

[b] Acts xvii. 28.

made of things which do appear.

By the word of the Lord were the heavens made, and all the hoſt of them by the breath of His mouth.

[a] Behold the heaven, and the heaven of heavens is the Lord's thy God, the earth alſo, with all that therein is. The heavens are Thine, the earth alſo is Thine: as for the world and the fulneſs thereof Thou haſt founded them.

[b] For in Him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo His offspring.

Thou hast given them:[c] All Love, all Glory be to Thee.

I believe, O Mighty Wisdom, that Thou dost most sweetly order, and govern, and dispose all things;[d] even the most minute;[e] even the very sins of men,[f] to conspire in Thy Glory; O do Thou conduct my whole life, steer every motion of my soul, towards the great end of our creation; to love, and to glorify Thee.

I believe, O Lord, that Thy Love was more illustrious in the creation of man, than in all the rest of the visible World; Thou wert pleased to make him[g] in Thy

[c] *Read the* cxlv. Ps.

[d] Ps. civ. 24.

[e] Mat. vi. 26, 28; x. 30.

[f] Gen. l. 20.

[g] Gen. i. 26.

[d] O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches.

[e] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

But the very hairs of your head are all numbered.

[f] But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

[g] And God said, Let Us make man in Our image, after Our likeness;

own Image, and after Thy own divine Likeness: All Love, all Glory be to Thee.

Thou, Lord, didst make man for Thyself, and all things visible for man; Thou designedst all creatures for his use,[h] and

[h] Psalm viii.

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[h] O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens.

Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger.

When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained;

What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?

For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is Thy name in all the earth!

didst subject them to his dominion; the very Angels Thou didst charge[i] to keep him in all his ways: All Love, all Glory be to Thee.

Thy works, O Lord, are wonderful and amiable;[k] I love, and admire, and praise Thy Universal Providence over the whole world; the perpetual flux of Thy Goodness on every creature: All Glory be to Thee.

I love and praise Thee, O my God, for all the particular vouchsafements of Thy Love to me,[l] for all Thy deliverances and blessings, either to my body or to my soul, known or unknown;[m] for all that I do not remember, or did not consider: All Love, all Glory be to Thee.

[i] Ps. xci. 11.

[k] Ps. cxi. 2, 3, 4.

[l] Psalm lxviii. 19.

[m] *Read the* ciii. Psalm.

[i] For He shall give His angels charge over thee, to keep thee in all thy ways.

[k] The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honourable and glorious: and His righteousness endureth for ever. He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion.

[l] Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

The longer I live, O my God, the more reason I have to love Thee, because every day supplies me with fresh experiments and new motives of Thy manifold Love to me; and therefore all Love, all Glory be to Thee.

And in Jesus.

The second Person in the Trinity, God the Son. His Offices.

I BELIEVE in Thee, O Jesus, and I rejoice in that dear Name which is so full and expressive of Thy Love.

Thou art *Jesus* our Saviour, because Thou camest into the world on purpose to *save us from our sins:*[n] All Love, all Glory be to Thee.

[n] Mat. i. 21.

O be Thou ever Jesus to me; O let me feel the kind force of that sweet Name, in which I and all sinners do read our danger, and our deliverance, our guilt, and our salvation.

O most Benign Jesu! He well deserves to be *accursed that does not love Thee.*[o]

[o] 1 Cor. xvi. 22.

[n] And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

[o] If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

Who, Lord, can ever hope to share in Thy Salvation, who does not love Thee his Saviour?

Christ.

I BELIEVE, O merciful Jesus, that Thou art Christ the true *Messias*,[p] the Anointed of the Lord, the promised *Seed which was to bruise the Serpent's head*,[q] long expected by the fathers,[r] foretold by the prophets,[s] represented by types,[t]

[p] John i. 41. Dan. ix. 26.

[q] Gen. iii. 15.

[r] Luke ii. 25.

[s] Acts x. 43.

[t] Col. ii. 17.

[p] He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

And after three-score and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

[q] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

[r] And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

[s] To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

[t] Which are a shadow of things to come; but the body is of Christ.

which were all fulfilled in Thee, O Thou *the Desire of all nations:*[u] All Love, all Glory be to Thee.

I believe that Thou, O Jesus, wert anointed with the Holy Spirit,[v] that all His Gifts and Graces were poured out, and diffused like a sweet ointment on Thy Soul, *without measure;*[w] Thou art altogether Lovely, O Christ, and *of Thy Fulness we all receive:*[x] All Love, all Glory be to Thee.

I believe, O Thou Anointed of God, that as kings,[y] and priests,[z] and prophets,[a]

[u] Hag. ii. 7.

[v] Acts x. 38. Heb. i. 9.

[w] John iii. 34.

[x] John i. 16.

[y] 1 Sam. xv. 1.

[z] Lev. iv. 3; 5. 16.

[a] 1 Kings xix. 16.

[u] And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.

[v] How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil: for God was with him.

Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God hath anointed Thee with the oil of gladness above Thy fellows.

[w] For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.

[x] And of His fulness have all we received, and grace for grace.

[y] Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel, &c.

were heretofore anointed with material oil; so by Thy heavenly anointing,[b] Thou wast consecrated to be our Prophet, our King, and our Priest, and in all those three Offices, to manifest Thy Love to us; and therefore all Love, all Glory be to Thee.

[b] Mat. iii. 16.

Glory be to Thee, O Christ, our Prophet,[c] who didst teach, and reveal, and interpret Thy Father's Will, and all saving Truth to the world.

[c] John iv. 25. Acts vii. 37. Luke iv. 18.

[z] If the priest that is anointed do sin according to the sin of the people, &c.

[a] And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

[b] And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

[c] The woman saith unto Him, I know that Messias cometh which is called Christ: when He is come, He will tell us all things.

This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear.

The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to

[d] Luke i. 33, 69, 71.

Glory be to Thee, O Christ, our King,[d] who dost give laws to Thy people, dost govern and protect us, and hast subdued all our ghostly enemies.

[e] Acts iii. 26.
[f] Isaiah liii. 10. Eph. v. 2. Heb. ix. 14.
[g] Rom. viii. 34. Heb. vii. 25.

Glory be to Thee, O Christ, our Priest, who dost bless us,[e] who didst offer Thyself a Sacrifice,[f] and dost still *make intercession for us.*[g]

the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

[d] And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

And hath raised up an horn of salvation for us, in the house of His servant David.

That we should be saved from our enemies, and from the hand of all that hate us.

[e] God having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

[f] Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His Soul an Offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

And walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God?

[g] Who is he that condemneth? It is Christ

Our redemption, our illumination, our support is wholly from Thy love, O Thou Anointed of God: All Love, all Glory be to Thee.

His Only Son.

I BELIEVE that Thou, O most Adorable Jesus, art the Son of God by ineffable generation;[h] Thou didst from eternity derive Thy Godhead from the Father; *Thou art the Brightness*[i] *of His Glory, and the express Image of his Person:* All Love, all Glory be to Thee.

His Two Natures.
1 *Of God.*
His Eternal Generation.

[h] Heb. i. 5. Isaiah liii. 8. John i. 1.
[i] Heb. i. 3.

that died, yea rather, that is risen again, Who is even at the right hand of God, who also maketh intercession for them.

[h] For unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to Me a Son?

He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.

In the beginning was the Word, and the Word was with God, and the Word was God.

[i] Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

Thou, O Blessed Jesu, art the *Only* Son of God, the *Only Begotten Son, full of Grace and Truth*;[k] Thou art the Only *Beloved Son, in whom Thy Father is well pleased*; 'tis only in Thee, and for Thee, that sinners have hope; and therefore all Love, all Glory be to Thee.

[k] John i. 14, 18; v. 18. Rom. viii. 32. Mat. iii. 17.

Thou art *Equal*[l] to Thy Father, O Jesu, in Amiableness and in Love to us, and art equally to be loved by us; and therefore all Love and Praise be to the Father *that eternally begat*,[m] and to the Son *Eternally Begotten.*

[l] Phil. ii 6.

[m] 1 John v. 1.

[k] And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

Therefore the Jews sought the more to kill Him, because He had not only broken the sabbath, but said also that God was His Father, making Himself equal with God.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

And lo a voice from Heaven, saying, This is My beloved Son, in Whom I am well pleased.

[l] Who, being in the form of God, thought it not robbery to be equal with God.

Our Lord.

I BELIEVE, O Thou Eternal Son of the Father, that Thou art *the Great*[n] and *True*[o] *God, Jehovah our Righteousness,*[p] *God above all blessed for ever,*[q] and *Mighty to save:*[r] All Love, all Glory be to Thee.

I believe, O Lord Jesus, that Thou

His Deity.

[n] Tit. ii. 13.

[o] 1 John v. 20.

[p] Jer. xxiii. 6.

[q] Rom. ix. 5.

[r] Isaiah lxiii. 1.

[m] Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth Him that begat, loveth Him also that is begotten of Him.

[n] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

[o] And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

[p] In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

[q] Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen.

[r] Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save.

didst make,[s] and *dost sustain all things by Thy power*,[t] and that Thou art to be *honoured by men*, and by *angels*, as Thy Father is honoured :[u] All Love, all Glory be to Thee.

I believe, O Thou *King of kings, and Lord of lords*,[v] that Thou art the Lord, and the Author of the new creation,[w] as

[s] John i. 3.

[t] Heb. i. 3, 10.

[u] Heb. i. 6. Phil. ii. 10. John v. 23.

[v] Rev. xix. 16.

[w] Eph. i. 21, 22; ii. 10.

[s] All things were made by Him; and without Him was not anything made, that was made.

[t] Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

And Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands.

[u] And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.

[v] And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

[w] Far above all principality, and power, and might, and dominion, and every name that is named, not only in this

well as of the old, that Thou art more peculiarly Lord of us sinners by purchase;[x] O that I, and all that own Thy dominion, may for ever love, and revere, and obey[y] so powerful and gracious a Lord!

[x] 1 Cor. vi. 20.

[y] Luke vi. 46.

Who was conceived by the Holy Ghost.

2. *Of Man in his state of Humiliation. His Conception.*

I BELIEVE, O most condescending Majesty, that when Thou didst stoop so low as to assume our frail nature, *the Holy Ghost came on Thy sacred mother, and that the power of the Highest did overshadow her*,[z] and that she did conceive, and

[z] Luke i. 31, 34, 35, 42.

world, but also in that which is to come:

And hath put all things under His feet, and gave Him to be the Head over all things to the church. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[x] For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

[y] And why call ye Me Lord, Lord, and do not the things which I say.

[z] And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel an-

lodge Thee in her womb, where Thou, who filleſt heaven and earth, wert about nine months for our ſakes impriſoned; and therefore all Love, all Glory be to Thee.

Born of the Virgin Mary.

His Birth.

I BELIEVE, O moſt Adorable Humility, that Thou waſt at laſt born into the world,[a] that Thou having only God for Thy Father, and *Mary*, a pure virgin, for Thy mother, whom *all generations do call bleſſed*,[b] both Thy conception and birth were perfectly Immaculate, that be-

[a] Luke ii. 6, 7.

[b] Luke i. 48.

ſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing, which ſhall be born of thee, ſhall be called The Son of God.

And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb.

[a] And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her firſt-born ſon, and wrapped Him in ſwaddling clothes, and laid Him in a manger; becauſe there was no room for them in the Inn.

[b] For He hath regarded the low eſtate of His handmaiden: for, behold, from henceforth all generations ſhall call me bleſſed.

ing without sin Thyself, Thou mightest be a fit Sacrifice to atone[c] for us sinners, who being born of unclean parents, were all by nature unclean;[d] and therefore all Love, all Glory be to Thee, O Immaculate *Lamb of God, who takest away the sins of the world.*[e]

I believe, O Blessed Saviour, that the two natures of God, and of man, were in Thee so mysteriously united, without either change or confusion, that they made in Thee but one Person, but *one Mediator,*[f] *one Lord:*[g] Thou, O Eternal Word, didst *become flesh*, and didst *dwell among us*,[h] on

[c] 1 John ii. 1, 2.

[d] Job xiv. 4.

[e] John i. 29.

[f] 1 Tim. ii. 5.

[g] Eph. iv. 5.

[h] John i. 14.

[c] My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

[d] Who can bring a clean thing out of an unclean? not one.

[e] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[f] For there is one God, and one mediator between God and men, the Man Christ Jesus.

[g] One Lord, one faith, one baptism.

[h] And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of

purpoſe to ſave us; and therefore all Love, all Glory be to Thee.

Suffered.

His Life of ſorrow.

I BELIEVE, O Adorable Love, that Thy whole life was made up of ſufferings, and that for ſinful men, and in particular for me; O let me never ceaſe to adore and love Thee.

It was for us ſinners, O Tendereſt Love, that in Thy very infancy Thou waſt circumciſed,[i] and deſigned by *Herod* for ſlaughter, and forced to fly into *Egypt*,[k] and therefore I praiſe and love Thee.

[i] Luke ii. 21.

[k] Mat. ii. 13, 16.

grace and truth.

[i] And when eight days were accompliſhed for the circumciſing of the child, His name was called JESUS, which was ſo named of the angel before He was conceived in the womb.

[k] And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young Child to deſtroy Him.

Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wrath, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, ac-

It was for us sinners that Thou, O afflicted Love, wert all Thy life-long, *a Man of sorrows, and acquainted with grief*;[l] that Thou wast persecuted and reviled, *despised and rejected*, and hadst *not where to lay Thy head*,[m] and therefore I am bound to praise and love Thee.

It was for us sinners, that Thou, O compassionate Love, when Thou tookest on Thee our nature, *wast touched with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin*,[n] that Thou mightest the more affectionately pity the weak, and succour the tempted; and therefore, I praise and love Thee.

[l] Isaiah liii. 3.

[m] Mat. viii. 20.

[n] Heb. iv. 15.

cording to the time which he had diligently enquired of the wise men.

[l] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

[m] And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.

[n] For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

It was for us ſinners, that Thou, O beneficent Love, didſt *go about doing good,*[o] preaching repentance, publiſhing the glad tidings of ſalvation,[p] ſending Thy Diſciples,[q] confirming Thy heavenly doctrine by many glorious miracles,[r] and illuſtrating it by a God-like example; all Thy life is full of attractives of ſweeteſt love and pity to us ſinners, which[s] kindly and

[o] Acts x. 38.

[p] Mat. iv. 17. Luke iv. 18.

[q] Mat. x. 1, 5.

[r] Mat. xi. 5.

[s] 2 Cor. v. 14.

[o] How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with Him.

[p] From that time Jeſus began to preach, and to ſay, Repent: for the kingdom of heaven is at hand.

The Spirit of the Lord is upon Me, becauſe He hath anointed Me to preach the goſpel to the poor; He hath ſent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed.

[q] And when He had called unto Him His twelve diſciples, He gave them power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

[r] The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them.

[s] For the love of Chriſt

forcibly constrain us to praise and love Thee.

O most exuberant Love, how amiable are all Thy Graces, O fill my heart with Thy Love, and transform me into Thy Likeness,[t] that I may all my life-long imitate Thy perfect Obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, Contempt of the world, Heavenly-mindedness, gracious Condescension, ardent Zeal for Thy Father's Glory, and unbounded Love, and that for the sake of that dearest Love, which inclined Thee to become Incarnate for me.

[t] Rom. viii. 29. Phil. ii. 5.

Under Pontius Pilate.

His Sufferings previous to his Crucifixion.

I BELIEVE, O my Lord, and my God, that though Thou didst suffer all Thy life-long, yet Thy greatest sufferings were

constraineth us; because we thus judge, that if One died for all, then were all dead.

[t] For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren.

Let this mind be in you, which was also in Christ Jesus.

under the Roman governor of *Judæa, Pontius Pilate;* I believe all thoſe mighty ſufferings, but am as little able to expreſs the greatneſs of them, as I am the greatneſs of Thy Love which moved Thee to ſuffer: All I can do is, to love and to praiſe Thee.

How great were Thy ſufferings, O Saviour of the world, when the very apprehenſion of them made Thy *ſoul very heavy, exceeding ſorrowful even to death,* made Thee *offer up prayers, with ſtrong crying and tears,*[u] that if it were *Thy Father's Will the cup might paſs from Thee,* threw Thee into an *agony and bloody ſweat,*[v] inſomuch that there was an *Angel* ſent from heaven on purpoſe to *ſtrengthen*

[u] Heb. v. 7.

[v] Matt. xxvi. 38. Luke xxii. 43, 44.

[u] Who in the days of His fleſh, when He had offered up prayers and ſupplications with ſtrong crying and tears unto Him that was able to ſave Him from death, and was heard in that He feared.

[v] Then ſaith He unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

And there appeared an angel unto Him from heaven, ſtrengthening Him.

And being in an agony, He prayed more earneſtly: and His ſweat was as it were great drops of blood falling down to the ground.

Thee! O Thou agonizing Love, impreſs on my heart ſo tender a ſenſe of Thy ſufferings for me, that I may agonize with Thee, that I may feel all Thy ſorrows, that though I cannot ſweat blood like Thee, I may diſſolve into tears for Thee, that I may love and ſuffer with Thee throughout every part of Thy Paſſion.

O ſuffering Jeſus, when my meditations follow Thee from the Garden to Mount *Calvary*, I grieve and I love all the way.

I grieve, and I love, when I ſee Thee, O Incarnate God, who couldſt command more than twelve legions of Angels for Thy reſcue; out of love to ſinners, and in particular to me, one of the vileſt of all that number, humbling Thyſelf to be apprehended, and bound by the rude ſoldiers, as a Malefactor.[w]

[w] And while He yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and elders of the people.

Thinkeſt thou that I cannot now pray to My Father, and He ſhall preſently give Me more than twelve legions of angels?

And they that had laid hold on Jeſus led Him away to Caiaphas the high prieſt, where the

[w] Mat. xxvi. 47, 53, 57. John xviii. 4.

I grieve, and I love, when I ſee Thee, O Gracious Lord, for my ſake, betrayed by the treacherous kiſs of *Judas*,[x] denied by *Peter*, and forſaken of Thy Diſciples.

[x] Mat. xxvi. 49, 56, 70.

I grieve, and I love, when I ſee Thee, O Spotleſs Innocence, out of love to me, dragged to *Annas*,[y] and *Caiaphas*,[z] the high-prieſt, when I ſee Thee accuſed by falſe witneſſes, arraigned and condemned.

[y] John xviii. 12.
[z] Mat. xxvi. 57, 59. Luke xxii. 66.

I grieve, and I love, when I ſee Thee,

ſcribes and the elders were aſſembled.

Jeſus therefore, knowing all things that ſhould come upon Him, went forth, and ſaid unto them, Whom ſeek ye?

[x] And forthwith he came to Jeſus, and ſaid, Hail, Maſter; and kiſſed Him.

But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook Him, and fled.

But he denied before them all, ſaying, I know not what thou ſayeſt.

[y] Then the band, and the captain, and officers of the Jews, took Jeſus, and bound Him.

[z] And they that had laid hold on Jeſus led Him away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

Now the chief prieſts, and elders, and all the council, ſought falſe witneſs againſt Jeſus, to put Him to death.

And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes, came together, and led

O Divine Majesty, out of love to me, spit upon, and blindfolded, and buffeted, and mocked,[a] sent to *Pilate* an infidel judge,[b] then to wicked *Herod*,[c] who with his men of war set Thee at nought, arrayed Thee in a white robe of mockery, and sent Thee again to *Pilate*.

I grieve, and I love, O Injured Goodness, when I see Thee, though declared innocent by the very traitor *Judas*, who out of horror for his crime, went and hanged himself, though declared innocent by *Pilate* himself, the judge to whom Thine enemies appealed, yet worried to

[a] Mat. xxvi. 67. Luke xxii. 63.
[b] Mat. xxvii. 2.
[c] Luke xxiii. 7, 11, 12.

Him into their council.

[a] Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands.

And the men that held Jesus mocked Him, and smote Him.

[b] And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

[c] And as soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod, who himself also was at Jerusalem at that time.

And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

death by the clamours of the rabble, that cried out, *Crucify, crucify*, when I ſee *Barabbas*, a traitor and a murderer, preferred before Thee.[d]

[d] Luke xxiii. 14, 18, 19, 21. Mat. xxvii. 3, 4, 5.

I grieve, and I love, when I ſee Thee, O Lover of ſouls, for my ſake moſt unjuſtly given up into the hands of infidel ſoldiers, to be ſtript naked, and tied to a pillar, and ſcourged;[e] to ſee *the plowers*

[e] John xix. 1. Pſ. cxxix. 3.

[d] [Pilate] ſaid unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching thoſe things wherof ye accuſe Him.

And they cried out all at once, ſaying, Away with this Man, and releaſe unto us Barabbas:

(Who for a certain ſedition made in the city, and for murder, was caſt into priſon.)

But they cried, ſaying, Crucify Him, crucify Him.

Then Judas, which had betrayed Him, when he ſaw that He was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that.

And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

[e] Then Pilate therefore took Jeſus, and ſcourged Him.

The plowers plowed upon My back; they made long their furrows.

plowing on Thy back, and making long furrows.

I grieve, and I love, O King of heaven, when I see Thee out of love to me, humbling Thyself to be arrayed in *purple,*[f] *with a reed in Thy hand,* when I see Thee *crowned with thorns,* to multiply Thy torments; when I see Thee mocked by barbarous wretches, with their bended knee, and with *Hail King of the Jews.*

I grieve, and I love, when I see Thee, O Lord God, whom the Angels worship, *spit upon* again, and buffeted,[g] and for my sake, made the extreme scorn, and contempt, and sport of Thy insolent and insulting enemies; and though still declared innocent by *Pilate,*[h] yet surrendered to the

[f] Mat. xxvii. 28, 29.

[g] Mark xv. 19.

[h] Mat. xxvii. 24, 26.

[f] And they stripped Him, and put on Him a scarlet robe.

And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

[g] And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees, worshipped Him.

[h] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands be-

unrelenting cruelty of the multitude, *to be crucified.*

My Lord, my God, my Saviour, with all my heart, I love and adore Thy infinite Love and Benignity to sinners; with all my heart, I lament and detest the hatred, and outrage of sinners to Thee.

Was Crucified.

His Crucifixion.

I GRIEVE, and I love, O sorrowful Jesus, when I see Thee for my sake oppreſt with the weight of Thy own Cross,[i] till Thy tender Body, quite spent with sufferings, sank under it.[k]

I grieve, and I love, O Thou great Martyr of Love, when for my sake I see Thy virginBody stript naked, Thy Hands and Thy Feet nailed to the Cross; when I

[i] John xix. 17.

[k] Mat. xxvii. 32.

fore the multitude, saying, I am innocent of the blood of this Just Person; see ye to it.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

[i] And He bearing His cross went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha.

[k] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

see Thee *crucified between two thieves*,[l] and *numbered with the transgressors, when I see gall given Thee to eat, and vinegar to drink*.[m]

I grieve, and I love, when I see Thee, O Incarnate Deity hanging on the Cross, and for my sake, by Thy own people, in the height of Thy anguish, derided, reproached and blasphemed, with *wagging of their heads*, mocked by the soldiers, and by the impenitent thief.[n]

I grieve, and I love, when I see Thee, O God, blessed for evermore, O Fountain of all blessing, hang bleeding on the Cross, and made *a curse for me*;[o] How does my indignation swell against the injustice, and

[l] Mat. xxvii. 38.

[m] Ps. lxix. 21.

[n] Mat. xxvii. 39. Luke xxiii. 39.

[o] Gal. iii. 13.

[l] Then were there two thieves crucified with Him; one on the right hand, and another on the left.

[m] They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.

[n] And they that passed by reviled Him, wagging their heads.

And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

[o] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

ingratitude, and inhumanity of the *Jews*, who could thus cruelly treat ſo Unreproachable an Innocence, ſo Amiable a Charity, ſo Compaſſionate a Saviour!

Alas, alas, it was the ſinner, O Love Incarnate, rather than the Jew that betrayed, and derided, and blaſphemed, and tortured and crucified, thee; the ſins of lapſed mankind,[p] and particularly my ſins, they were Thy tormentors; and therefore from my heart I bewail, deteſt and abjure them.

[p] Iſaiah liii. 6.

My Lord, and my God, inſtil penitential love into my ſoul, that I may grieve for my ſins, which grieved Thee, that I may love Thee for ſuffering for us ſinners, who occaſioned all Thy griefs; O may I always love Thee, O may I never grieve Thee more.

Dead.

His Death.

I GRIEVE, and I love, O bleeding Love, when I ſee Thee on the Croſs, quite

[p] All we like ſheep have gone aſtray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

spent with pain and anguish, when I see Thee in Thy dying pangs *commending Thy Spirit into the hands of Thy heavenly Father*[q] *bowing Thy Head*,[r] and giving up the ghost. Thou, O Lord of Life, didst for us sinners humble Thyself to death, even to the death of the Cross, a death of utmost shame and ignominy, and of torment insupportable; all Love, all Glory be to Thee.

Was ever any sorrow, O Crucified Lord, like that sorrow my sins created Thee?

Was ever any love, O outraged Mercy, like that Love Thou didst show, in dying for sinners?

All the frame of nature, O Dying Saviour, fell into convulsions at the crucifixion of their Great Creator; the *sun was darkened*,[s] *the veil of the temple was rent*

[q] Luke xxiii. 46.
[r] John xix. 30.
[s] Mat. xxvii. 51.

[q] And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and, having said thus, He gave up the ghost.

[r] When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

[s] And, behold, the vail of the temple was

from the top to the bottom, the earth quaked, the rocks clave aſunder, the bodies of dead ſaints roſe out of their graves, inſomuch that *the centurion* and infidel ſoldiers acknowledged Thee to be *the Son of God;* Thou waſt Lovely, and Glorious, and Adorable in Thy loweſt Humiliation; all Love, all Praiſe be to Thee.

His unknown Sufferings.

Thy bodily Sufferings, O Almighty Love, were intolerable, but yet Thy inward were far greater.

I grieve, I love, I melt all over, when I hear Thee on the croſs crying out, *My God, My God, why haſt Thou forſaken Me?*[t] Ah! ſinful wretch that I am, how infinite and unconceivable were the inward dolours and Agonies Thou didſt undergo for us ſinners, when Thou didſt tread the *wineprefs* of Thy Father's wrath *alone*,[u]

[t] Mat. xxvii. 46.

[u] Iſa. lxiii. 3.

rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

[t] And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, My God, why haſt Thou forſaken Me?

[u] I have trodden the wineprefs alone; and of the people there was none with Me: for I will tread them in Mine

when it pleased Thy own most Beloved Father *to bruise Thee, and to put Thee to grief*, when the *iniquities of* the whole world were *laid on Thee*,[v] and my numerous sins increased Thy Load, and heightened Thy Torment, when Thy own Deity withdrew all consolation from Thee, when God, offended by our sins, did *afflict Thee in the day of His fierce anger?*[w] no sufferings, no love was ever like unto Thine for me; no grief, no love but Thy Own should exceed mine for Thee.

For whom, O Unutterable Goodness, didst Thou suffer the extreme bitterness of sorrow, but for the vilest of all Thy crea-

[v] Isa. liii. 6, 10.

[w] Lam. i. 12.

anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment.

[v] All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

[w] Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the

tures, sinful man, and for me one of the worst of sinners? and therefore I praise and love Thee.

For what end didst Thou suffer, O most Ardent Charity, but to save sinners from all things that were destructive, the curse of the law,[x] the terrors of death,[y] the tyranny of sin,[z] the power of darkness, and torments eternal,[a] to purchase for us all things conducible to our happiness,[b] par-

[x] Gal. iii. 13.
[y] Heb. ii. 14, 15.
[z] Rom. vi. 14.
[a] 1 Thes. i. 10.
[b] Eph. i. 7. Heb. ix. 12, 15.

Lord hath afflicted Me in the day of His fierce anger.

[x] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

[y] Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

And delivered them who through fear of death were all their lifetime subject to bondage.

[z] For sin shall not have dominion over you: for ye are not under the law, but under grace.

[a] And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

[b] In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Neither by the blood of goats and calves, but by His own blood; He entered in once into the holy place, having ob-

don and grace, consolation and acceptance, and the everlasting joys and glories of the Kingdom of Heaven? and therefore I praise and love Thee.

Out of what motive didst Thou suffer, O Boundless Benignity, but out of Thy own preventing Love,[c] free Mercy, and pure Compassion? and therefore I praise and love Thee.

When no other sacrifice could atone Thy Father's anger, O Thou the Beloved Son of God, and reconcile divine justice and mercy together, but the Sacrifice of God Incarnate, who as Man was to die,[d] and to suffer in our stead, as God was to merit and make satisfaction for our sins; 'twas then that Thou, O God the Son, didst become Man, the very meanest of men, didst *take upon Thee the form of a*

[c] 1 John iv. 19.

[d] Heb. ix. 28.

tained eternal redemption for us.

And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

[c] We love Him, because He first loved us.

[d] So Christ was once offered to bear the sins of

ſervant,[e] and didſt on the Croſs ſhow us the myſtery and the miracle of love, God Crucified for ſinners, and ſinners redeemed by the Blood of God.[f]

O Thou propitious Wonder, God Incarnate on the Croſs, by what names ſhall I adore Thee? All are too ſhort, too ſcanty to expreſs Thee; Love only, nothing but Love will reach Thee, Thou art Love,[g] O Jeſu, Thou art all Love, O Tendereſt, O Sweeteſt, O Pureſt, O Deareſt Love, ſoften, ſweeten, refine, love me into all Love like Thee!

By the love of Thy Croſs, O Jeſu, I *live,*[h] in that I will only *glory*, that above

[e] Phil. ii. 7.

[f] Acts xx. 28.

[g] 1 John iv. 8.

[h] Gal. ii. 20; vi. 14.

many; and unto them that look for Him ſhall He appear the ſecond time without ſin unto ſalvation.

[e] But made Himſelf of no reputation, and took upon Him the form of a ſervant, and was made in the likeneſs of men.

[f] Take heed therefore unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which He hath purchaſed with His own blood.

[g] He that loveth not, knoweth not God; for God is love.

[h] I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh I live by the

all things will I ſtudy,[i] that before all things will I value;[k] by the love of Thy Croſs I will take up my Croſs daily,[l] and follow Thee, I will perſecute and torment, and crucify[m] my ſinful affections and luſts, which perſecuted, tormented and crucified Thee; and if Thy Love calls me to it, I will ſuffer on the Croſs for Thee, as Thou haſt done for me.[n]

[i] 1 Cor. ii. 2.
[k] Phil. iii. 8.
[l] Luke ix. 23.
[m] Rom. vi. 6. Gal. v. 24.
[n] Acts xxi. 13.

faith of the Son of God, who loved me, and gave Himſelf for me.

But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by Whom the world is crucified unto me, and I unto the world.

[i] For I determined not to know any thing among you, ſave Jeſus Chriſt, and Him crucified.

[k] Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for Whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt.

[l] And He ſaid to them all, If any man will come after Me, let him deny himſelf, and take up his croſs daily, and follow Me.

[m] Knowing this, that our old man is crucified with Him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

And they that are Chriſt's have crucified the fleſh with the affections and luſts.

[n] Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem, for the

How illuſtrious and amiable were Thy Graces amidſt all Thy ſufferings, O Thou afflicted Jeſu; I admire, and I love Thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate Love of ſouls, and perfect Charity to Thy enemies. O my Love, I cannot love Thee, but I muſt deſire above all things to be like my Beloved; O give me grace to tread in Thy *ſteps*,[o] and conform me to Thy Divine Image, that the more I grow like Thee, the more I may love Thee, and the more I may be loved by Thee.

[o] 1 Pet. ii. 21.

And Buried. He deſcended into Hell.

His Burial and Deſcent.

I BELIEVE, O Crucified Love, that Thou waſt really Dead, and that there was a ſeparation of Thy Body and Soul: That *Thy Side* was mortally wounded, and

name of the Lord Jeſus.

[o] For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow His ſteps.

pierced with a spear on the Cross,[p] and Thy sacred Body was buried,[q] to assure us of Thy Death: All Love, all Glory be to Thee.

I believe, O pierced, O wounded Love, that Thy Soul in the state of separation did descend into hell,[r] to vanquish death and all the spirits of darkness in their own dominions, and therefore I adore and love Thee.

Glory be to Thee, O Thou great Champion of Love, who didst for our sakes singly encounter all our ghostly enemies, who didst Thyself *taste of death*[s], that Thou

[p] John xix. 34.
[q] Mat. xxvii. 57, 58, 60.
[r] Eph. iv. 9.
[s] Heb. ii. 9.

[p] But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water.

[q] When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.

He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

[r] Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

[s] But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and

[t] 1 Cor. xv. 55, 56, 57.
[u] Col. ii. 15.

mightest take away the *sting of death*,[t] who didst wrestle with *principalities and powers*,[u] and all the force of Hell that we might share in Thy victory; for which wonderful salvation I will always praise and love Thee.

The third day He rose again from the dead.

In His state of Exaltation.
His Resurrection.
[v] Luke xxiv. 26, 27. Mat. xii. 40.

I BELIEVE, O Almighty Love, that according to the types and prophecies which went before of Thee,[v] and according to Thy own infallible predictions,

honour; that He by the grace of God should taste death for every man.

[t] O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

[u] And, having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

[v] Ought not Christ to have suffered these things, and to enter into His glory?

And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Thou didst by Thy own power rise[v] from the dead the third day: All Love, all Glory be to Thee.

Glory be to Thee, who didst lie so long in the grave to undergo the full condition of the dead, and to convince all the world Thou wert dead; and didst rise so soon, that Thou mightest not see corruption[x] or retard our joy:[y] All Love, all Glory be to Thee.

[v] John ii. 19.

[x] Acts ii. 31.

[y] John xvi. 22.

He ascended into Heaven.

His Ascension.

I BELIEVE, O Victorious Love, that Thou, after Thy conquest over death and hell, didst ascend in triumph to heaven,[z] that Thou mightest prepare *mansions*

[z] Luke xxiv. 51. Acts i. 9, 10.

[v] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

[x] He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh shall see corruption.

[y] And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

[z] And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

And when He had spoken these things, while they beheld, He was

[a] John xiv. 2.
[b] Eph. iv. 8.
[c] John xvi. 7.
[d] Heb. vi. 19, 20; x. 20, 21.

for us,[a] and from thence as Conqueror bestow the gifts of Thy conquest on us,[b] and above all the gift of Thy Holy Spirit;[c] that Thou mightest enter into the Holy of Holies, as our great High-Priest,[d] to present to Thy Father the sweet-smelling sacrifice of His Crucified Son, the sole Propitiation for sinners; and therefore all Love, all Glory be to Thee.

taken up; and a cloud received Him out of their sight.

And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel.

[a] In My Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you.

[b] Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

[c] Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.

[d] Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil:

Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

And having an high priest over the house of God.

Glory be to Thee, O Jesu, who didst leave the world and ascend to Heaven about the 33rd year of Thy age, to teach us in the prime of our years to despise this world, when we are best able to enjoy it, and to reserve our full vigour for Heaven and for thy Love.

O Thou whom my soul loveth, since Thou hast left the world, what was there ever in it worthy of our Love! O let all my affections ascend after Thee, and never return to the earth more; for *whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.*[e]

[e] Ps. lxxiii. 25.

And sitteth at the right hand of God the Father Almighty.

His Session.

I BELIEVE, O Triumphant Love, that Thou now sittest in full and peaceful possession of bliss,[f] and at the right hand of God, that Thy humane Nature is ex-

[f] 1 Pet. iii. 22.

[e] Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.

[f] Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.

alted to the most honourable place in Heaven, where Thou sittest on Thy throne of Glory, adored by angels,[g] and interceding for sinners;[h] and therefore all Love, all Glory be to Thee.

[g] Rev. v. 8, 9, 10, 11, 12.
[h] Rom. viii. 34.

Glory be to Thee, O Love enthroned, Thy Resurrection, Ascension and Session are all signal instances of Thy Love, and

[g] And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

[h] Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

earnests of our future felicity, the entire purchase of Thy Love: All our hopes of heaven, our resurrection, ascension and glorification depend on, and are derived from Thine, and are all the trophies of Thy Love to us; and therefore I will ever praise and love Thee.

From thence He shall come to judge the quick and the dead.

His coming to Judgment.

I BELIEVE, O Glorified Love, that from Thy throne at God's right hand, where Thou now sittest, Thou wilt come again[i] to judge the world, attended with Thy holy angels.[k] All Glory be to Thee.

I believe, O Thou Adorable Judge, that all mankind shall be summoned before Thy awful tribunal. All the dead, who shall

[i] Acts i. 11. Phil. iii. 20.
[k] 2 Thess. i. 7.

[i] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

[k] And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels.

be waked out of their graves, when the angel shall blow the last trump,[l] and all that are then quick, and alive, shall then appear before Thee. All Glory be to Thee.

[l] 1 Cor. xv. 52.

I believe, Lord, that I and all the world shall give a strict account of all our thoughts, and words, and actions; that the Books will be then opened, that out of those dreadful registers we shall be judged;[m] that Satan and our own consciences will be our accusers. O let the last trump be ever sounding in my ears, that I may ever be mindful of my great accounts,[n] and

[m] Rom. xiv. 10. Mat. xii. 36. Rev. xx. 12.

[n] Eccles. xii. 13, 14.

[l] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[m] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

[n] Let us hear the conclusion of the whole mat-

that I may neither ſpeak, nor do, nor think any thing that may wound my own conſcience, or provoke Thy anger, or make me tremble at the awful Day.

I know, O Thou Adorable Judge, that love only ſhall then endure that terrible teſt, that love only ſhall be acquitted, that love only ſhall be eternally bleſt; and therefore I will ever praiſe and love Thee.

Glory be to Thee, O Thou Beloved Son of God, to whom *the Father has committed all judgment.*[o]

[o] John v. 22.

How can they that love Thee, O Jeſu, ever deſpond, though their love in this life is always imperfect, when at laſt they ſhall have Love for their Judge, Love that hath felt and will compaſſionate all their infirmities? and therefore all Love, all Glory be to Thee.

ter; Fear God, and keep His commandments: for this is the whole duty of man.

For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.

[o] For the Father judgeth no man; but hath committed all judgment unto the Son.

I believe in the Holy Ghost.

The Third Person in the Trinity.

I BELIEVE in Thee, O Thou Spirit of God, The Third Person in the most Adorable Trinity; I believe, O Blessed Spirit, that Thou art the Lord,[p] that Thou art God[q] Eternal[r] and Omniscient,[s] a Person distinct from both the Father and the Son, eternally proceeding from Both,[t] and

[p] 2 Cor. iii. 17, 18.
[q] John iv. 24. Acts v. 3.
[r] Heb. ix. 14.
[s] 1 Cor. ii. 10.
[t] Mat. x. 20. Rom. viii. 9.

[p] Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

[q] God is a Spirit: and they that worship Him, must worship Him in spirit and in truth.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

[r] How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God?

[s] But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[t] For it is not ye that speak, but the Spirit of your Father which speaketh in you.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

equally sent by Both,[u] and joint author with Both of our salvation; and therefore all Love, all Glory be to Thee.

I believe, O Blessed Spirit, that Thou art Holy, essentially Holy,[v] in respect of Thy own Divine Nature, and being essentially Holy, art infinitely Amiable; and therefore all Love, all Glory be to Thee.

I believe, O Blessed Spirit, that Thou art personally Holy, that Thou art the Author of all internal holiness, and of all internal and sanctifying Grace,[w] that Thou art the principle of all spiritual life in us;[x] and therefore all Love, all Glory be to Thee.

[u] John xiv. 26; xvi. 7.

[v] 1 Pet. i. 15.

[w] Gal. v. 22.

[x] John iii. 5.

[u] But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.

[v] But as He which hath called you is holy, so be ye holy in all manner of conversation.

[w] But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

[x] Jesus answered, Verily, verily, I say unto thee, Except a man be

Glory be to Thee, O Love Incarnate, for sending the Spirit in Thy stead, and for promising it to our prayers;[y] all Love, all Glory be to Thee.

[y] Luke xi. 13.

Glory be to Thee, O Spirit of Love, for *shedding the Love of God abroad in our hearts*,[z] for filling all that love Thee with exuberance of joy and consolation; all Love, all Glory be to Thee.

[z] Rom. v. 5.

O Thou Blessed Spirit the Comforter, purify my soul, and infuse Thy Love into it, and consecrate it to be Thy Temple,[a] and fix Thy Throne immoveably there, and set all my affections on fire, that my heart may be a continual sacrifice of love offered up to Thee, and the flame may be ever aspiring towards Thee.

[a] 1 Cor. vi. 19.

born of water, and of the Spirit, he cannot enter into the kingdom of God.

[y] If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

[z] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

[a] What? know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

The Holy Catholic Church.

I BELIEVE, O Bleſſed and Adorable Mediator, that the Church is a ſociety of perſons, founded by Thy Love to ſinners,[b] united into one Body of which Thou art the Head,[c] initiated by Baptiſm,[d] nouriſhed by the Euchariſt,[e] governed by Paſtors commiſſioned by Thee, and endowed with the power of the keys,[f] profeſſing

Our Belief of the Church, 1. Militant. Its Nature.

[b] And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell ſhall not prevail againſt it.

Huſbands, love your wives, even as Chriſt alſo loved the church, and gave Himſelf for it.

[c] And He is the head of the body, the church: who is the beginning, the firſtborn from the dead; that in all things He might have the pre-eminence.

[d] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

[e] And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is My body.

[f] Verily I ſay unto you, Whatſoever ye ſhall bind on earth ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven.

And when He had ſaid this, He breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt.

Whoſe ſoever ſins ye

[b] Mat. xvi. 18. Eph. v. 25.
[c] Col. i. 18.
[d] Mat. xxviii. 19.
[e] Mat. xxvi. 26.
[f] Mat. xviii. 18. John xx. 22, 23.

the doctrine taught by Thee,[g] and delivered to the saints,[h] and devoted to praise and to love Thee.

I believe, O Holy Jesus, that Thy Church is holy like Thee its Author; holy by the original design of its institution,[i] holy by baptismal dedication, holy in all its administrations which tend to produce holiness;[k] and though there will be always a mixture of good and bad in it

[g] Acts ii. 41. 42.
[h] Jude 3.
[i] 2 Tim. i. 9.
[k] 2 Tim. ii. 19.

remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

[g] Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[h] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

[i] Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

[k] Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.

in this world,[l] yet that it has always many real saints in it; and therefore all Love, All Glory be to Thee.

I believe, Lord, this Church to be Catholic, or universal, made up of the collection of all particular churches; I believe it to be Catholic in respect of time, comprehending all ages to the world's end, to which it is to endure;[m] Catholic in respect of all places, out of which believers are to be gathered;[n] Catholic in respect of all saving faith, of which this Creed contains the substance, which shall in it always be taught;[o] Catholic in respect of all graces, which shall in it be practised, and Catholic

[l] Mat. xiii. 24.

[m] Mat. xvi. 18. Mat. xxviii. 20.

[n] Mat. xxviii. 19.

[o] John xvi. 13.

[l] Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field, &c.

[m] And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

[n] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

[o] Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He

in reſpect of that Catholic war it is to wage againſt all its ghoſtly enemies, for which it is called militant: O preſerve me always a true member of Thy Catholic Church, that I may always inſeparably adhere to Thee, that I may always devoutly praiſe and love Thee.

Glory be to Thee, O Lord my God, who haſt made me a member of the particular Church of *England*, whoſe faith, and government, and worſhip, are Holy, and Catholic, and Apoſtolic, and free from the extremes of irreverence or ſuperſtition, and which I firmly believe to be a ſound part of Thy Church univerſal, and which teaches me charity to thoſe who diſſent from me; and therefore all Love, all Glory be to Thee.

O my God, give me grace to continue ſtedfaſt in her boſom, to improve all thoſe helps to true piety, all thoſe means of grace, all thoſe incentives of Thy Love, Thou haſt mercifully indulged me in her

ſhall not ſpeak of Himſelf; but whatſoever He ſhall hear, that ſhall He ſpeak: and He will ſhow you things to come.

communion, that I may with primitive affections and fervour praise and love Thee.

The Communion of Saints.

I BELIEVE, O King of Saints, that among the Saints on earth, whether real, or in outward profession only, there ought to be a mutual Catholic participation of all good things,[p] which is the immediate effect of Catholic Love. Thou, O God of Love, restore it to Thy Church.

Communion.

I believe, O Thou God of Love, that all the Saints on earth by profession ought to communicate one with another, in evangelical worship, and the same holy SACRAMENTS, in the same divine and Apostolical Faith,[q] in all offices of corporal[r]

[p] 1 John i. 7.

[q] Acts ii. 42, 46.

[r] Gal. vi. 10.

[p] But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanse thus from all sin.

[q] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

[r] As we have therefore opportunity, let us do good unto all men, espe-

and spiritual Charity,* in reciprocal delight in each others' Salvation, and in tender sympathy as members of one and the same Body:† O God of Peace, restore in Thy good time this Catholic Communion, that with one heart and one mouth we may all praise and love Thee.

O my God, amidst the deplorable divisions of Thy Church, O let me never widen its breaches, but give me Catholic Charity to all that are baptized in Thy name, and Catholic Communion with all Christians in desire. O deliver me from

* Rom. xii. 9. &c. 1 Thess. v. 11. Heb. x. 25.

† 1 Cor. xii. 17, 21.

[illegible] them who are of the household of faith.

* Let love be without dissimulation. Abhor that which is evil: cleave to that which is good.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

† For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

the sins and errors, from the schisms and heresies of the age. O give me grace to pray daily for the peace of Thy Church,[u] and earnestly to seek it, and to excite all I can to praise and to love Thee.

I believe, O most Holy Jesu, that Thy Saints here below have Communion with Thy Saints above,[v] they praying for us in heaven, we here on earth, celebrating their memorials, rejoicing at their bliss, giving Thee thanks for their labours of love, and imitating their examples, for which all Love, all Glory be to Thee.

I believe, O Gracious Redeemer, that Thy Saints here on earth have Communion with the holy Angels above; that they are *ministering spirits*[w] *sent forth to minister for them who shall be heirs of salvation*, and watch over us,[x] and we give thanks to

[u] Ps. cxxii. 6.

[v] Heb. xii. 22.

[w] Heb. i. 14.

[x] Ps. xxxiv. 7.

[u] Pray for the peace of Jerusalem: they shall prosper that love Thee.

[v] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

[w] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[x] The angel of the

Thee for their protection, and emulate their incessant praises and ready obedience; for which all Love, all Glory be to Thee.

I believe, O my Lord and my God, that the Saints in this life have Communion with the Three Persons of the most Adorable Trinity,[y] in the same most benign influences of Love, in which all Three conspire; for which all Love, all Glory be to Thee, O Father, Son and Holy Ghost, world without end.

[y] 1 John i. 3. Phil. ii. 1.

Glory be to Thee, O Goodness, infinitely diffusive, for all the Graces and blessings in which the Saints communicate, for breathing Thy love, into Thy mystical Body, as the very Soul that informs it, that all that believe in Thee may love one another, and all join in loving Thee.

Lord encampeth round about them that fear Him, and delivereth them.

[y] That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.

The Forgiveness of Sins.

I BELIEVE, O my God, that none can forgive sins but Thou alone,[z] and that in Thy Church forgiveness is always to be had; and for so inestimable a blessing all Love, all Glory be to Thee.

Reconciliation with God.

[z] Mark ii. 7.

I believe, O Thou Lover of souls, that without true repentance we cannot hope for pardon,[a] that our repentance is at the best imperfect, that it is out of Thy mere Mercy, O Heavenly Father,[b] and for the Merits and Passion of Thy Crucified Son[c] that Thou dost accept our imperfect re-

[a] 1 John i. 9.

[b] Tit. iii. 4, 5.

[c] 1 Pet. i. 18, 19.

[z] Why doth this Man thus speak blasphemies? who can forgive sins but God only?

[a] If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

[b] But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness, which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[c] Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a Lamb without blemish and without spot.

pentance, and art pleaſed to forgive us; and therefore all Love, all Glory be to Thee.

Glory be to Thee, O moſt adorable Trinity, for Thy infinite Love in our forgiveneſs;[d] Glory be to Thee, O Father forgiving, O Son propitiating, O Holy Ghoſt purifying. I miſerable ſinner, who ſigh, and pant, and languiſh for Thy Forgiveneſs, and to be at peace with Thee,[e] praiſe, and adore, and love that moſt ſweet, and liberal, and tender, and amiable Mercy, that delights in forgiving ſinners.

[d] Rom. v. 8, 9, 10.

[e] Rom. v. 1.

[d] But God commendeth His love toward us, in that while we were yet ſinners Chriſt died for us.

Much more then, being now juſtified by His blood, we ſhall be ſaved from wrath through Him.

For if when we were enemies we were reconciled to God by the death of His Son; much more, being reconciled, we ſhall be ſaved by His life.

[e] Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

The Resurrection of the Body.

I BELIEVE, O Victorious Jesu, that by the virtue of Thy Resurrection all the dead shall rise,[f] bad as well as good; all Love, all Glory be to Thee, by whom *death is swallowed up in victory.*[g]

I believe, O Almighty Jesu, that by Thy Power all shall rise with the same bodies they had on earth;[h] that Thou wilt re-collect their scattered dust into the same form again, that our Souls shall be re-united to our bodies, that we shall be judged both in body and soul, for the sins committed by both, that the bodies of the wicked

2 *Triumphant. Resurrection.*

[f] 1 Cor. xv. 20. John v. 28, 29.

[g] 1 Cor. xv. 54.

[h] Job xix. 26.

[f] But now is Christ risen from the dead, and become the first fruits of them that slept.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

[g] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[h] And though after my skin worms destroy this body, yet in my flesh shall I see God.

ſhall be fitted for torment, and the bodies of the Saints changed in quality, and made glorified bodies,[i] immortal and incorruptible, fitted for heaven and eternally to love and enjoy Thee; for which glorious vouchſafement I will always praiſe and love Thee.

[i] 1 Cor. xv. 53. Phil. iii. 21.

And the Life Everlasting.

Happineſs eternal.

I BELIEVE, O Great Judge of heaven and earth, that after all the quick and dead have appeared before Thy Judgment-ſeat, then the moſt juſt and unrepealable Sentence ſhall paſs, and be executed to all eternity; joyful only to thoſe that love Thee; and therefore all Love, all Glory be to Thee.

I believe, O Righteous Jeſus, that the wicked ſhall be ſet on Thy *left hand*, and be damned to hell, to be tormented with

[i] For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.

Who ſhall change our vile body, that it may be faſhioned like unto His glorious body, according to the working whereby He is able even to ſubdue all things unto Himſelf.

everlasting and unconceivable anguish and despair, by the devil and his angels[k] and their own conscience, both in soul and body, in the lake of fire and brimstone,[l] from which there never can be any redemption; O just reward of those that do not love Thee.

O Merciful Jesu, how desirous art Thou that we should be happy in loving Thee, when Thou hast created hell on purpose to deter us from hating Thee, and heaven to compel us to love Thee; and therefore all Love, all Glory be to Thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the

[k] Mat. xxv. 41.

[l] Rev. xiv. 10, 11.

[k] Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

[l] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

beatific vision and love of Thyself in heaven,[m] with a happiness of body and soul, which shall be in all respects most perfect, eternal, and unchangeable,[n] that they shall never sorrow nor sin more,[o] which is all the free Gift of Thy infinite Love,[p] O Heavenly Father, and the purchase of Thy Blood, O God incarnate; for which I will ever, to the utmost of my power, adore and love Thee.

O boundless Love, when shall I love Thee in heaven without either coldness or

[m] 1 John iii. 2. 1 Cor. xiii. 12.

[n] 1 Peter i. 4.

[o] Rev. xxi. 4.

[p] Mat. xxv. 34.

[m] Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

[n] To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

[o] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

[p] Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

interruption, which, alas! too often ſeize me here below?

When, O my God, O when ſhall I have the tranſporting viſion of Thy moſt amiable Goodneſs, that I may unalterably love Thee, that I may never more offend Thee?

O Thou whom my ſoul loveth, I would not deſire heaven, but becauſe Thou art there, for Thou makeſt heaven wherever Thou art.

I would not, O Jeſu, deſire life everlaſting, but that I may there everlaſtingly love Thee.

O inexhauſtible Love, do Thou eternally breathe love into me, that my love to Thee may be eternally increaſing, and tending towards infinity, ſince a love leſs than infinite is not worthy of Thee.

Amen.

O THOU Great Author and Finiſher of our Faith, do Thou daily increaſe my Faith and heighten my Love; O grant that in holy ardours of love, to Love crucified, my love may at laſt aſcend to the

region of Love, that I may have nothing to do, to all eternity, but to praiſe and to love Thee. *Amen.* O Infinite Love, *Amen, Amen.*

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